[redacted]

M 2533

Must Remain in Transcription Room

Saturday, February 8, 1975
Music

Sunday, February 9, 1975
Barn Lunch

MUSIC

MR. NYLAND: So, as you know, next week I won't be here and the following week I won't be here. So, two Saturdays without me - two weekends, of course. But we talked for-- on Thursday as well as on Friday, about tomorrow - mostly tomorrow - to make it a real Barn day. I hope it will have a good effect, not so much for the co-operation, and neither for what we want to do to the Barn. It's always a question, How can we be? - while we 're working together. How can you remember, many times during tomorrow, about your behavior, or the point of gravity within yourself. You can make up your mind, but, you know, we think many things. Your feeling, your heart, your wish - simple - not too much of a deep concentrated wish. Spread energy over the day. Every once in a while, little bit of things that can remind you, and then pay attention to ti. Now don't try to make too many attempts to really be present, because that would even affect, even let's call it your efficiency. But the level of your being, at a certain level where you would really like to be. It is not a superficial level.

You have to do something with yourself, with your own life, your own re-arrangement of where that point of gravity can be. Maybe your Magnetic Center, not knowing where it is. It is somewhere.

Well, we'll see tomorrow. But why, really? To be reminded

of Work so we might be reminded of ourselves. Really to go after something that is worthwhile. Of course you have to consider it worthwhile, otherwise you won't do it, and you won't do it with your heart. And it must not make--make you freakish; just like ordinary people, nothing special, in that sense; not hypocrisy in trying to show it with a hypocritical face, just Work. There will be enough opportunities to--to remember, and of course working in a group quite definitely can remind you.

So, what will we talk about now? Questions, if you like.

Harry: Mr. Nyland?

MR. NYLAND: Yah.

Harry: It's Harry.

MR. NYLAND: Yes, Harry.

Harry: This is a question that--sort of along the lines you were just talking about. About spreading-- When you said spreading energy over your day - lately, when I'm trying to Work, I know that the efforts I make seem to be right. By that, I mean that there's impartiality from an 'I' towards me - my physical body - and it seems to be sort of faint, though. And I don't know if that's because that's all I'm capable of now, or if I should-- I'm not really pusing it enough. So sometimes I worry about it a little.

MR. NYLAND: What does it give you, in general, particularly when afterwards you look at yourself and your behavior, and you remember how you were? What does it give you?

Harry: Well, in general, I'd say that it gives me a feeling that I'm doing something that's right for my life.

MR. NYLAND: Yah, but make it more practical. At the end of the day,

you look at what you have been. Are you satisfied?

Harry: No-- Well--

MR. NYLAND: If I take a responsibility, then I must at the end of the day see if I have discharged the responsibility.

Harry: It varies, Mr. Nyland. Some days, I think when I--the times when I do look back on my day, I feel that the satisfactory, and Sometimes I would say that over--that most of the time that--that I'm not--

MR. NYLAND: It's not a--not sharp enough. We talk about sleep and we talk about awakening. So is it quite clear ~~(that)~~ I am interested in how many times I am reminded of Work, and that I try then to wake up, or at least to be aware. And that's a very clear concept, even if I say I may be at times half awake, I will remember that I made an attempt to be awake. You can say, with other words, there was an 'I', or that I received more knowledge about myself, which was--which was more useful. But my day goes by, having different kind of experiences, and I'm interested in different ways of--of spending my energy during the day. And now I look and I see how actually I took care of such energies, or where the energies were used for, and how my time went by, and what I accomplished during such a time - not in results, but only how my attitude was in the usage of energy. You understand what I mean?

Harry: Yes, I do.

MR. NYLAND: I consider myself like that kind of a laboratory - and I ask myself, how busy were you? - because, of course, there is a great deal of ordinary waste. And also I don't want to criticize myself too much when I'm--I'm a little bit lazy, or when I even say I'm tired, I want to rest; or I say I want to sit and think a little bit, and perhaps I don't think, but nevertheless I keep on sitting. In general, my

behavior, as if supposing there was an 'I' all the time. The "I' could bring out a daily report about you, when you take it away from too much thinking about it. And you just consider yourself as a human being, performing whatever you have to do, but living as a human being. And you can get an impression of ~~who~~ how you are. When I talk about the point of gravity of oneself, where was it? On the periphery, more in your ordinary expressions; maybe a little deeper, maybe at times really paying attention to what was--what it was you call yourself. Because if you do that, you can start describing your behavior. And you can also see, at certain times, that behavior was really on a good level, XXXXX and you say satisfactory. Of course it's obvious that day after day it is different. And the conditions in which you are, although they may sometimes be monotonous, you attitude is not always the same. And you start out early in the morning, usually a little different ~~than~~ from what it was yesterday, and what it will be tomorrow. And the different thoughts are stimulated by that what you react to, and to what extent that would be--become uncontrolled or not even include--including excessive states of being angry or losing your temper, but just as an ordinary being. Take today, for instance. where you were, how you were, when you were, at a certain time, at a certain place. Try to do that for a week and not think too much about--about Work, even. Work will come in, I'm sure. But how will you count for the days if you consider that which you have to take care of which is your life? How actually the energy has been spent. Think a little differently, how much did you give in to desires of the body? How much did you have wishes, and how much did you spend on thinking? And get a picture of yourself as you are, as other people might have seen you, or as you have seen yourself, and at times you have forgotten this time

completely what you were doing. Will you try that for a week?

Harry: Yes, I wil.

MR. NYAAND: Yah. Makes it much more definite. Definate, it is something that you have to come much closer to instead of ~~sying~~ staying in generalities of--rather, it was a pretty good day. It was satisfactory, and so forth. Dot the I's and cross the T's. All right.

Harry: Fine.

MR. NYLAND: Good. What were you working on today?

Harry: Today I was writing letters.

MR. NYLAND: Oh, not working outside?

Harry: No, sir.

MR. NYLAND: Did you get up every once in a while?

Harry: Yes. And I tried to -- I had a nickel in my shoe that I had for a couple of days as a reminder.

MR. NYLAND: It was a flat nickel. (Laughter) You know, we usually talk about a pebble. You get used of it. Maybe it was too flat. But it's all right if--if it helps you to--to know that there is a nickel. That already is enough. So if you remember that, then if you say, yes, there is a nickel in my shoe, and then what do you say, So what?

Harry: Then I was reminded that I didn't see, not to just be asleep that I wanted to do what you said to then and--and caught up, but to live on a little better level.

MR. NYLAND: No, just wake up. Never mind the level now. Just aware.

Harry: Yes.

MR. NYLAND: It will be a different level if you consider that kind of a level of your being, but without going too much in detail. Just remain very practical and very descriptive of ordinary things. And the nickel reminds you, and then what? Do you make, at such a time, an attempt to see yourself then, where you are or what you are doing,

and how? But at least have an opinion of yourself. Maybe it's a contradiction in words. An opinion which is impartial.

Harry: Yes, I tried to.

MR. NYLAND: During this whole conversation.

Harry: Pardon me?

MR. NYLAND: I said, during this whole conversation now, has there been anything that you can compare with awareness?

Harry: Not really.

MR. NYLAND: But now you know what I mean?

Harry: Yes.

MR. NYLAND: All right, good. Now when you write a letter, try to be aware before you write, and try to be aware when you put the pen down. All right?

Harry: I'll try.

MR. NYLAND: Yah, good. So, who has practical questions, if you only can speak up.

Debbie: Mr Nyland

MR. NYLAND: Yah, Debbie.

Debbie:

MR. NYLAND: Yah.

Debbie: Often when I see people in the group, I am reminded of Work. And often I create little reminders for myself around the house. I put something some place where it doesn't belong, or I do things a different way, and--

MR. NYLAND: Can you hear her.

Answer: No.

Debbie: I do things a little different way and then I'm reminded of Work. And I realize that all I need to do is to have the wish, and then I can Work. But I don't feel like I should have to depend so much on all of these outside reminders.

I don't feel that enough of the wish is started with me. It seems that sometimes days can go by and I don't think about Work and then, all of a sudden, I run into one of my little reminders, and there it is. And where was I for the last two days? I want--

MR. NYLAND: Well, where's your handkerchief with a knot in it? What are different movements you make, that are habitual with which you could associate a wish for Work? Of course, it's logical that when you become too much dependent on the outside conditions, and they might remind you that ultimately you want to be free from it - and it should be within a kind of alarm clock. But you see, it all depends on how much I really wish it, because I've said many times, if I want to do certain things, I'll be absolutely certain I won't forget it. I said many times, I want to go to Philadelphia to get ten thousand dollars - I'll be on the train. There's no question that I will not forget it. It depends on the importance which I attach to so-called Work. If I want to Work, then I have that kind of a wish connected with it, and then be connected with every state in which I am, not making it dependent on conditions of the outside.

If there is something alive in me, and that wants to come out, I'll have to give it a--the possibility of expressing. But when there is nothing alive, then of course nothing will come out. There has to be a little fire within a person. Sometimes I say like a--a pilot light sometimes keeps on burning. But every once in a while I have to light it up or turn on the gas. And I can use many things of myself, as I am completely independent of an outside condition. Like the nickel in a shoe, it's all right, it can become your own, but in the way you Work. Changing it, or walking back and forth between this and that, and your house and the cleaning, and whatever you have to do - certainly certain things there, put a note on the door or put some thing in the way that you stumble over - it really all depends on what do I want to Work for, because

if that is not important as a motivation, then of course I will forget. It would be very nice if there were something within me that started to cry.- and it may be certain things, like certain thoughts can remind you; certain obstacles which are in the way for everybody; desires which come up which you really shouldn't pay attention to, pay for it in that way. Whenever there is something that I've made up my mind about, (~~that~~) I shouldn't think, and it comes to my thought, I pay for it. I pay for it by means of Working. Whenever I catch myself in a certain attitude which I already in ordinary life disagree with, using my voice too loudly, I always connect it with: I must be. You see, it depends really on the level on which one wants to live, and on that level I will allow little reminders, but if the shelves are bare, I cannot expect anything. But for quite some time, I will be dependent on the outside world. And there is no objection ~~to it~~. It doesn't matter if your grandmother helps you. The fact is, I am reminded. That's enough for me. I cannot connect it with the first snowflake I see, or anything that happens outside, like a car passing by on the road - I can attach almost anything to anything - but I have to have the wish to do that first. And that depends on whether I consider it important enough. And again that kind of a motivation must be exactly with-- If you wish to Work, and for a couple of days you don't even think about it, I would say it's enough motivation and then I would say . I'd pay for it. If I pay for a swear word when I've made up my mind I don't want to swear, and I catch myself doing, I will pay one nickel, not in my shoe, but I put it in a little container. You know what I mean, don't you?

Debbie: I think so, yeah.

MR. NYLAND: Yes, that's right. Altogether it's a question of one's own seriousness by driving one's own life. And logically one wants to become independent ~~from~~ XXXXXXXXXfrom someone reminding one, but it is very much like an education, in

the beginning - a little child will have to go to school to be taught. There are very few who are self-taught. And there may be people who are precocious and already, at five years of age, can play the piano, but there is something inside of them that begins to burn and become active. But those of course are exceptions. And ordinary persons are remarkably--are dependent on the conditions of which they live, and then gradually seeing themselves in any kind of condition, and then ~~so~~ still wishing to continue with a desire for growing up.

Yeh, you see, read a book and mark each page with a cross. Not each page, maybe here and there, but really do that. Then when you come to that, you say, oh, it reminds me. All right?

Debbie: Thank you.

MR. NYLAND: Yah. Hundreds of possibilities there are. Always you must associate something with it so that then you are reminded. Driving in town and seeing a red light can remind you. Coming to the Barn, seeing people - attach always that is the advantage of the mind, that is has a chance of association. And All I wish to do then, to associate with that what I don't want to forget. All right?

Debbie?: Yeah.

Ron _____: Mr. Nyland?

MR. NYLAND: Yah, Ron. Yah.

Ron: I wanted to ask you on how to continue. I tried to utilize your answer to me of about three weeks ago, and that was only to attempt to have an 'I' present to me under simple conditions, and in that attempt, to be as intent in the wish for that 'I' as possible.

MR. NYLAND: Only at certain times.

Ron: Yes.

MR. NYALDL: Right.

Ron: And as long as I maintain that, and Work under simple conditions, I have had an awareness, or points of awareness in close succession. I would almost say that my understanding of awareness has changed, but I haven't become quite clear yet about that. And what I'm wondering is, should I continue in order to have and maintain an 'I' in the same way as I have been?

MR. NYLAND: If you make an attempt to wish an 'I' to continue, the only solution is to have a wish to Work. Then automatically your 'I' will be there. But if you think about an 'I' that ought to be there, and that you concentrate on that with your ordinary thought, you won't have it.

Ron: Yeah. That--Yes, I can verify that.

MR. NYLAND: And also don't try to make distinction between degrees of awareness.

Ron: Yes.

MR. NYLAND: Leave it alone. It gives you an opportunity to have a thought which again starts to interfere with your Work. One keeps on going without looking back.

Ron: Okay.

MR. NYLAND: All right.

Ron: Should I continue with the condition?

MR. NYLAND: Oh, I think so. As long as it--As long as it helps you to have at least a normal number of times to think of Work. And do actually what you can.

Ron: Is it more important to take a longer period of time.

MR. NYLAND: I wouldn't even decide about it.

Ron: Okay.

MR. NYLAND: Whenever there is a chance of extending the existance of 'I', it's Work. But if it doesn't come, don't force that, Ron.

Ron: Okay.

MR. NYLAND: You see, even an 'I' actually remains in existence. There is much

more of a constancy of a wish within oneself, and then I judge the result by the continuation of 'I' existing. But it has to come from within. And when I live more and more with such a definite wish within myself, that question then of changing the wish to a state of awareness becomes automatic, as long as I keep that wish, as it were, in the foreground. Not I don't want to lose track of it. Then the 'I' will extend to exist because the wish starts to feed it. But something else in me has to feed that wish.

Ron: Okay.

MR. NYLAND: All right?

Ron: Yes.

M.R NYLAND: Yah?

You see, what we really try to do is to try to get an understanding of the language of Work, with all the variety of different questions which come from applications in your own life. You will have experiences. And a description of such an experience can give you an indication of how you went about it, and to what extent you were clear about such concepts at the creation of an 'I' or an objectivity, or an awareness or awakening, or any existance. Also of how to spend your time and energy, again and again, for what purpose. Or that naturally depends on that what you know yourself to be, and a dissatisfaction, really, that that you don't like it sufficiently for the purpose of wnating to grow up and becoming a man. You cannot all the time connect you yourself with an ideal and say, well, that was not manly. Many times you have no chance even to consider it. And even if you wanted to consider it, you would have all kinds of excuses, by perhaps there is a little bit of manliness in it, and unfortunately not for the rest. And that kind of judgment you have to avoid. But when the clarity of Work is clear to you, all you have to do is say there should be an 'I', if you know what is meant by 'I'.

There should be an awareness if you know what is meant by awareness. There should be a real wish if you know what is a real wish. And that is why I say

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the language of the explantations of Work itself have to become ver y much more uniform; not, as it were, beating around the bush, so that there is an opportunity, when questions are asked about it, that you can say it is this, quite definitely it is this. Like you look up a word in the dictonary and you have the meaning, And the meaning that relates to the use of such a word in connection with Work on oneself, has to be understood by having a grammar which is alike for every person. That is really the aim I have in mind when we talk about seminars. That is the aim. When we talk about Tuesdays in New York, that is the aim of the moderators, to have the same language. In explaining, not a detail of the application or the detail of results obtained, but when it says, what is Work? - it should be like two and two is four. These are the things that we're interested in, so that that can form a basis. I call it a grammar or a lexicon or anything that is definite, which you then, at a certain time, can accept, and everybody can accept it. I remind about Tuesday, that two moderators go to answer one meeting. You can choose which pair it can be. Usually the various moderators go together anyhow to that meeting. During one meeting, two moderators have a right. And one after the other can answer at each person. And this is the reason I ask each person,after the meeting, criticizes the other. One will say, you answer it in this way, why? I would have answered it this way. So that you by argument come to the conclusion of what perhaps would have been the right answer. Now if you want to do that, you will really reach something that is important. For years and years at the Foundation, ~~while~~ when I was there, I begged them to do that kind of thing - to talk afterwards,when we have had a meeting, about Work itself and to see that we actually could learn how to talk the same language. And it was never acceptable because they wanted to leave it alone, simply by the interpretation of each person, and it became absolutely non-sensical in comparing different people talking, so-called, about Work and not using the same wor--words.

Why do you think Gurdjieff spent so much time having read ALL AND EVERYTHING? Hundreds of times he listened to the same--the same thing, because he wanted to know that what he had written was understandable by others. And that he, in certain conditions in listening to it, sometimes the clarity of the voice of the person who was reading, sometimes the impression it made on other people while he looked at their faces, sometimes that what he heard out of the mouth of someone else he perhaps didn't know very well - all of that was necessary for him to see that that what was finally acceptable to be printed was really as clear as it could be made, in the direction he wished to have it--to have it written by himself. That is why so many times this ALL AND EVERYTHING has been rewritten, and so many times, ad infinitum, that we were being used for that purpose, and had to sit and listen to something that we already knew long ago. But there it was again. Then sitting in anxious waiting - What are we going to read tonight? And then there comes a person assigned to read and he says, tonight we read a chapter of 'America', and I honestly - I could throw up - and still you see, there is a very definite reason for it. Gurdjieff was an honest man, trying to spend his time, and he spent his time - I know, seven years, at least, between [illegible] '24 and about '33 or '34 - constantly writing wherever he could be. And people who were around him simply had to sit there and see him write, and take him somewhere, and perhaps have a cup of coffee with him, and so forth, or - but that was the writing period and he was very serious about becoming a good author, even if he considered himself a master of dancing - but that was his work, and it was checked up by the people he had around him - and it was then that he formulated gradually in the kind of words he used, that what he wanted to say, to be satisfied finally with the clarity, finally giving it over to be printed at the end of his life.

Now you see, I have a feeling that if we can actually understand each other

in such simple grammer, simple way of saying--making clear the concepts of Work by the words we use, and using, if you like, the language of ALL AND EVERYTHING - but that is a little bit more Gurdjieffian, and perhaps it is easier if we just stick to ordinary exhcanges in our ordinary common-day coloquial language. It may be better, but we have to make attempts for that. And I beg you to make attempts like that. It is not that I want you to talk like I talk. I want you to talk so that each person can understand, that is what we mean by Work, and you can use any kind of an example out of your personal experience. But don't deviate and don't interpret without knowing what is really meant, even if your own experience as yet is not what we should adopt as a language explaining Work. Even if you cannot agree in the application, or even if the results are not the same as someone else, that for me is not important because that can be done after this kind of little grammar or dictionary has been written. Because having the words, it is then possibile to explain to yourself what your experience is. But don't violate the meanings of the words and the principles. You can interpret your own experience, but always the basis is for an understanding that you know what Gurdjieff really meant, and what we are trying, every once in a while, to put in very simple words and forms and concepts. I say if we can agree with that, we will have done a tremendous amount because in the rest, I would say, of the Gurdjieffian world, it does not exist. There are so many people who hear a little bit and who read and are even serious about it, and they form sometimes little groups in different parts of the world - not only in America - but also in Europe - and then they think that they do know about Gurdjieff and really never come down to that what is essential, as I call it essential, of the meaning of the description of Work on itself and the concepts which belong to it.

When Gurdjieff uses a word 'I', then in a description of what is Work, an 'I' must be mentioned as a concept. But we see all over the place, here and there,

followers of so-and-so, and so-and-so, who seem to know a little bit and pride themselves that they have met Gurdjieff, even. And that it is that what they are saying is right and so forth, and even their own statements, they contradict themselves. And so I like to avoid that, if it is possible, to create among us a very definite something that this is the interpretation, very much like Daly King wrote the Oragian version. That was the explanation of how Orage used, in English, that what he understood as the concept of what Gurdjieff meant. And the reason why I have so much confidence in that is because during the whole period of Gurdjieff writing, Orage received every week some statement from Gurdjieff that he had written, and that was finally presented to Orage in order to put it in sometimes 'decent English' or to make it grammatically correct or to make it clear, or to verify it, or whatever it is. And the conversations between Orage and Gurdjieff - no one had such conversations. I don't want to be critical about other people, well-meaning enough of what they wanted to do - and I take sometimes Ouspensky. Ouspensky wrote those things after, from his own notes. He never verified it with Gurdjieff. Only he knew from the conversations that he had with Gurdjieff, at the time when he was in contact with him, that Ouspensky - as Gurdjieff says - was a good reporter so that he kept clear, but he never had the chance of having his so-called version verified by Gurdjieff himself. Orage was in a different position. He had a chance during the last years of his life, and particularly during the period after '24 when Gurdjieff nominated him to go to America and to start groups here, upon his instructions. And being in constant contact here when Gurdjieff came, and by trips to Paris if Gurdjieff was there. All the time correcting and helping, and helping to translate, and working on it so that it became clear and formed afterwards the foundation for the book ALL AND EVERYTHING. That is why I expahsize, that is why X sometimes I feel expremely sorry that some people with whom I have worked before,

were not interested to do that and to get it out of this inbecility state of having just a little interpretation, here and there, which did not compare with each other, and always being afraid even to have that known, as it were. How will I say - sometimes secrecy of their own groups, no wish to record what they were saying, and elucidating constantly that possibility of a real exchange of the establishment of a language or certain principles of Work itself and, as it were, fighting it out until we could come to a very definite conclusion. I say this fighting it out, because that is dependent on the experience of each person when he wants to apply Work in his own life. And then when you remain honest and keep on talking about it and clarifying it for yourself, that that and that is your experience. Even if it will take you several years to do that, it would be worthwhile to have something that is really esoteric knowledge, as it should be in a Gurdjieffian sense. Not one person can do that. We are dependent in the application of this Work, on many who want to find out for themselves when their own life is a sanctum sanctorum for them, when they really believe in the possibility of--can--of having a possibility of finding out something that is worthwhile, and then the exchange which should take place, an exchange on an honest basis, not an exchange of thinking, one has priority not on an eschange of wanting to be critical, for so-and-so says this, and I say this, and then in conceit believe it. That I know it better than someone else, simply because I happen to be differing in expression. There is a clarity possibie for the usage of certain words for certain purposes. That is, you might say it is like a programming, so that we can really understand each other. If we can, it will be then thousand times easier to talk about experiences as a result of the application of such principles. That is why I mention it. Yah. //

Side II You see, I'm going to the West Coast and will talk about the same principles there. I will also ask several really to see what they can do amongst themselves - like study groups. I've mentioned to you quotations from ALL AND EVERYTHING,

to see in what way we can find in that book statements about Work which, in the language of Gurdjieff and also the context in which they appear, can be understood as a basis of what is needed for Work on oneself. And of course, it is a little difficult to extract that from the First Series, because this First Series is more adjusted to say what is wrong with a man. But if that definition of what is really wrong with him - many times it will give an opportunity of what ought to be done to correct it. And I think the sensitivity one can have in the reading ALL AND EVERYTHING, in that kind of a criticism can become impartial in the form of knowing what to do about it. If one can agree of the results of that what we call unconscious living; if we can define that in exactly the way we find outselves in what we are as a human being, with our psyche thinking the way we do, with out heart wishing certain things without being able always to express it - there is going to be a combination of different kind of motivations for Work. And out of the toality of such quantity of maybe a little different opinions, here and there, there can be extablished one right motif, one fundamental motivation, which there is concerned by the expressing of such motivation into words which become intelligible to anyone who honestly wants to start Work on himself. That is really the aim.

When I talk now about Tuesday, I hope that those two moderators can really get together and then develop something that is right for the two of them. Then they can submit it to others and ask, can you agree? and then spend the time to wish to talk about it. Talk about it in your small groups. We are all different and we all have different ways of saying things, but if you fight for clarity, you will be able to get to a stage of clarity - within the limitations of one's own experience, perhaps, because many times the clarity for peinciples does not become apparent until there is a clarity of a result. But whatever that might be, it is worthwhile to put it all together to see if we can actually

make some--draw some conclusions from it and to call it, if you like, the Gurdjieffian version, based on ALL AND EVERYTHING. Because whenever there are certain things not understood as yet, and perhaps they cannot be incorporated into principles ~~as~~ that we need, maybe later on that can be followed as an addition, and an addition, again and again, based on a further ~~the~~ understanding of the level of one's own life. And if there is that kind of a growth level of a group of people, you will see how you can make out of that a totality, of even, let's say, a book instead of just a little grammar. And then you can write essays in the language of Gurdjieff, without violations of principles and illuminating that personal interpretation.

That is really why we have been talking for quite some time now. And that is why I hope that the questions will be directed at a wish for clarification so that then one knows what to do with the principles of an application on the concept of objectivity, or the functions of an 'I', or the real definition of an awareness, or what is a state of awakening, also what do we mean by level of a being, and the understanding of the three different functions within a man - and whatever that may be, not going ~~too much~~ much into detail because we still talk about principles. When they have been established in a very simple way, each person can start to understand what is the meaning of the application. And even if the level is very simple in the beginning, the results will be also clear, up to that point of the understanding at, and no more. But as one now Works, one starts to have more and more understanding of principles. And you add that then to your knowledge. And with that additional knowledge, you have better application possibility. And again and again, I said the other day, induction and deduction, constantly verifying what you know, and then again applying in order to know more. That is the purpose of these meetings. That's the purpose of getting together to understand each other. That is why I feel that if you can spend some time - like for tomorrow we want to spend time in a

physical way - just to learn to understand each other, of how can we work together, and seeing an aim which is obvious, when we say in the Barn, we want to embellish it. We make--want to make it so it really looks like something in which you can have pride. I've said, of something that does require a wish to see that, an intention of wanting to understand each other if we are in differences of opinion, and come to an agreement that all of us can say Yes to that Barn. Well, that is the physical application. The mental application is what I talked about, about principles in words, and a level of that understanding based on such words in combination of concepts then formed out of such words, and agreeing with a concept when it is clear and it looks the right kind of thing. Then the application, gradually also that verification - even if we are different - will gradually start to become apparent in the uniformity of results, because we talk about a variety of unconscious states. And we will go over into a variety of unconsciousness, but the one fact that remains is that we are all human, and that there are qualities which are uniform for each person, even if he is unconscious, and so that there are also certain qualities of a person who is conscious and who is conscientious. That

That is the state for us of an objective world, and in that, as spirits or having a Kesdjanian body, and then meeting and having different ways of communication, we will then also establish, in that kind of a world, an understanding based this time on spiritual existence . So you see, it is not a question of again trying it, and then leading to something that doesn't get anywhere. It is all the time necessary for the clarification out of the chaos of our terminology, of an unconscious wish sometimes to try to describe and, I say again, well meaning in the wish to interpret, that one really doesn't get anywhere until you can meet on a more conscious and conscientious level and actually that you can live without having to exchange words any longer.

Because what will take place out of all this, is a development of sensitivity, a wish actually to build up that what has such tremendous potentiality for oneself. The feeling that we have, and that what can go over into emotional state and almost, I would say, has no end, because you can constantly add more and more to the concept of emotions and a caring for life and a variety of all forms of life existing and just on the earth already having enough of a quantity that you will never run out of material. But the main thing is again, if that is possible, that can be reached, then we also will be able to see how can we meet on that kind of a level of an understanding emotionally. And that will be developed by means of more and more becoming sensitive to the possibility of such understandings. And ultimately, living by intuition so that we don't have to have the words any longer, which might at times even hamper us, but that there is an immediate realization of something existing with which one can agree. Then no words are further necessary because one knows well, again living on earth, that state can only be noticed by the example of one's behavior. We have no language for the Kesdjanian body as yet. We will have it, and of course there is the language of souls. Also that can be learned. But as long as we remain sufficiently human on this earth, as we have to have an exchange, it is not longer necessary to use the words, even if they start to indicate the principles correctly. What will ultimately be necessary is that we'll understand each other in our application and that that what we consider an application can be understood when we describe it. But much more it will be described by our relationships between each other, in which no words are used and where one sees a person behaving. That is how far that sensitivity should extend, that one would know, without the use of wanting to explain it, what a person really is in the way he is in the way he is using all the talents, all his brain, all his feeling, all the muscles of his body, the way he is in his wish to become a harmonious man. Those are the characteristics that gradually should become apparent among us. And then if we can see it as that kind of a language, we will not fight

much longer about this agreement of words. The fruit will tell, not the tree. It says in the Bible: By the fruit ye shall know them. The fruit of our Work is how to be a man. And on that basis, one can recognize each other.

Maybe you have some more questions. We can talk more like this, again and again trying to explain, trying to give an impetus to your wish to Work. Emphasizing those thing s which I believe honestly are very important for the growth of the group and for the possibility of maintaining a level. That we have to see, that how often it means for oneself the wish to give up one's selfishness, one's desire to want to explain it in this way and that, but always having it in mind: How can we agree? What can we do for each other so that it becomes a language: I say sometimes of the group itself. That form of behavior which can be recognized, Gurdjieff once said. "From afar, from a distance, it can be recognized." You don't have to go too close. One has to have almost, at such a time, the perception of Beelzebub, being on Mars and looking at the Earth, and then knowing that he ought to go because he found, within his perception, already something that was fundamentally wrong in the behavior forms of those three-brained beings. And in order to help to correct it, he had to go down there to be able to have the language and contact of that what belonged to the Earth, because such poor three-brained beings could not talk anything else but with words. That is why Beelzebub had to go down. That's the unfortunate part of being a human being. God cannot come down to use and talk to us. He needs someone like a messenger from Above, indoctrinated in heaven, coming down to Earth and being with us as a man. Also even sometimes being more out of woman, or whatever there is as a religious aspect of the virginity of Mary - you must know what is meant by that. It is the creation of something that for oneself, one can be, in that what wishes to become for oneself the guiding force as Work, functioning then as a possibility of delivering oneself from this evil of

bondage. That is the birth which is within onself virginity and made into man. - that is simply the language - into an entity of objectivity in the form of an 'I'.

Have you more questions? If you have, we can talk. If not, it's all right, we can stop.

Manoucher Movlai: Mr. Nyland?

MR. NYLAND: YAH.

Manoucher: I have been trying lately to bring my Work more and more while I am in contact with the people. And I find I have a difficulty as soon as I start to talk. And I would like to see how, in the form of the other manifestations of my body, I am able to maintain something within me. But as soon as I start to speak, I lose that point.

MR. NYLAND: It is logical, Manoucher, that one loses that, because even if within oneself it is pure, it goes through the channel of one's personality. There are two ways of - one si - that ultimately one will be able to clear-- clarify the channel of oneself and then it becomes independent on the behavior of the personality. That kind of language, as I've said now before, is really only dependent on the words, although words can be used when they have a very definite meaning as a feeling or giving, in such an word, an aliveness or that what actually makes a word, in its content, means what it's supposed to say. That is one way. The other way is relationships with people who can see what is actually the wish on the part of a person to speak, and who then are not bothered by that, by the way, as it were, when it comes out in the form of belonging to that personality. That depends on a wish of an understanding in direction, in a relationship between people when they are not concerned even by the appearance or the way things are said. But there is a sensitivity I talk about which is possible when there is a relationship of wishing to share, or wishing to receive, or caring for wanting to hear what is the conclusion of someone else.

Then it doesn't matter anymore even if one mumbels. One is sufficiently interested to over look all of that because it is not important in relation to that what is the utmost sincerity of the way that has an essential value. This kind of an attitude, I think one can gradually adapt to oneself because you need not worry about being understood if the others are still in that state of partial criticism. Don't worry about them. I've said many times, if I need a friend, he will understand me. If he doesn't understand me, I don't want him as a friend. That means that for myself I have to be convinced that that what Im saying is the greatest possibility for me to express it in the way I can, and that makes me what I am. And I conclude that if that is not understood because of my sincerity, as sincerity, then it is too bad for the others. It also means that there is no possible relationship when I have dealings with other people who don't want to live up to my level. And perhaps I say, my level is probably not the kind of a way by which other people can be reached. Without going into detail about that kind of a thing, almost feeling sorry for the other person who doesn't understand me. I still have the chance with the variety of people to find out if there can be still that understanding of me in the way I am. And I will be able to find that. At the same time, in that kind of a search, I will also learn how to learn ~~how~~ to say things so that they become more essential and less influenced by the form of the expression.

Keep on going, Manoucher. Don't worry too much about being understood. The understanding you need and everyone needs, is to say it in such words that God will hear you. Whoever speaks for himself in utmost sincerity, and with the wish of an essentiality which really borders on the existence of Magnetic Center within oneself - all such attempts are heard in heaven. And when heard in heaven someone of (the Spirits) is assigned to see that what has taken place is registered in heaven, as if an 'I' is in heaven, registering everything that takes place of that kind on earth.

All right?

Manoucher: Thank you.

MR. NYLAND: You have to get used to these ideas that are sometimes expressed in different kinds of forms, and that sometimes the form is emphasized and sometimes only the idea. For instance, if I say heaven - many times such words have to be used in order to bring down a concept to the level of our understanding. Of course, there is no heaven when you come down to it. There is a certain state different from our state of bondage. There is a state of a different understanding at a different level. And there are different levels, but they are not like levels. There are gradually more and more understanding, almost day by day, adding a little bit more the understanding of oneself. And the growth is not measured by going from one level to another, than only in the wish to explain that sometimes a step diagram must indicate that something new has to be added or introduced. But when that concept is clear, it is not a step anymore. For a sincere person, he will not stop at the introduction of something that is different when he has an honest desire as he wishes to express his life in a different way. And then it becomes for him, such a person, not a step. It becomes a logical addition, including possibilities which are difficult for him. And although in ordinary language he would say it's like going up a step, in reality, he learns how to fly, and not touch the steps. That is the way one goes up that kind of a ladder. Not in the beginning - we have to learn that - but then after, when one becomes so completely mixed or merged with oneself, then the difficulties are included, and they are nature. They're nature of--of difficulty belongs. One doesn't get out of the way anymore, because one knows it is necessary to overcome them. And again the word overcoming is not--not the right word. It is to see them and to accept them, and perhaps even to take them in and digest them within, and to use that what is the difficulty for an opportunity. And changing the name means also by as you thought it. It's a wish for accepting it and not going against it. The wish to face it is the turning

point. And then when I take it in, I ~~turn~~ change it into food.

You have other things to say? It doesn't matter if you don't. It is enough. We've said enough.

Sandra: Mr. Nyland?

MR. NYLAND: Yah.

Sandra: Sandra.

MR. NYLAND: Sandra, Yes.

Sandra: There was an awareness, this morning, to my voice--

MR. NYLAND: A little louder, Sandra.

Sandra: There was an awareness this morning to my voice.

MR. NYLAND: There was an awareness in your voice?

Sandra: To my voice.

MR. NYLAND: To your voice, yes.

Sandra: Right now, there's something going on in terms of - all I know, that there is something in me now that's--

MR. NYLAND: I cannot, honestly, I cannot hear it, Sandra.

Sandra: I said, that sort of things happens now. It is almost as if something is seeking me. And what I am trying to do is to stand up and seek it. Or seek to stand up so that I can wake up.

MR. NYLAND: That is all right. There is that possibility. The difficulty is when you say there is an awareness to my voice, that the awareness has to be quite neutrally ~~in~~ regarding the voice, so that the voice serves only as a reminder. And awareness is then in an 'I' as an objective faculty which then is present with you. Now it is possible that when that entity of an 'I' is in existence as a sincere wish within oneself, that is, 'I' actually is looking for the opportunity of serving, and it is, as it were, like a spirit moving around and wanting to find a suitable body in which it can be expressed. It is a process of that kind

of birth or conception, which sometimes is applied to a person's karma and the explanation of why he is what he is because, before he was conceived, something of himself as his life was looking around for the opportunity to be born on Earth. Certain times it does happen to one, that when there is such sensitivity within oneself and, because of that, the wish to have the sensitivity, as it were, noticed so that it has a reason for existence, that one can be in such a state that one wishes to receive something in openness and that because of that actually, there is a realization of something which comes, and it makes the impression. And if that what is coming is looking for oneself, because you are open to it, that can happen. But don't forget the voice in only to tell you there should be an 'I'.

Sandra: I knew that before I asked the question, Mr. Nyland.

MR. NYLAND: Yah.

Sandra: What I still need to know, somehow, is that--

MR. NYLAND: Now I don't hear it again.

Sandra --is that I knew that about the voice before I asked the question, because I remember you saying that before to somebody. But what could I do when that happens?

MR. NYLAND: No, you cannot do anything, than only to hold onto it if you can, which most likely you cannot. I don't think, particularly when it is as you want to explain it-- It was given. It's not up to you to say how long you can hold it and how much the gift should be.. That's not your affair. You're just given something, too, for yourself. And be grateful for whatever it is. You cannot ask, give it to me again, because probably it won't. It happens to be certain circumstances which coincide and then, at a certain time, produce that kind of an experience for yourself, or, in a general way, that kind of an exchange. And one can go away from it, saying in gratitude, I wish it would

happen again. And who knows, it might happen again. I think the only way by which you can have it continue, is that this kind of experience which one really cherishes and has to understand, has to understandin the right way, should turn within yourself into a continued wish to wake up and make such attempts for being awake. It touches, as it were, your eyelids. They are opened and then you have to try to see if you could keep the eyelids open.

All right?

Sandra: Yes.

MR. NYLAND: Yah. Maybe we should leave it. See what you can consider about these kind of concepts and ideas over the next couple of weeks, together with what we talked about on Thrusday. Those are different concepts, really, than we usually talk about. They have to do with your life as it is, and the possibility of that kind of development in allowing the concepts to take place within yourself. Opening up yourself to the possibility of receiving more perspective. And when they say such concepts can enter, that they will ~~help~~ help you for an insight into the reality of that what you are. And then the t utilization of that what you then know to be, for the purpose of becoming more conscientious and conscious, always will lead to a very definite desire, at any one time, if you can.. And you pray to yourself: If there is a possible chance then, for God's sake, don't let me forget that I Work. That would be the prayer.

Drink to Gurdjieff.

SUNDAY LUNCH

MR. NYLAND: Well, even if you are not entirely finsihed with eating, you continue, because the silence always indicates to me that the majority is ready. Maybe it is very good for today, because we shouldn't make this too long. The concentration

of work for today as a group, and working here XXX and downstairs, you can see all the chaos we are in. We are really at it and I hope you felt it. I hope that it can actually help you as a little bit unusual kind of experience. But then of course you have to remember that, time and time again, because it must not leave you.

I said last night, the energy for a wish for Working ought to be present to yourself, or to see yourself in a variety of different conditions, has to be spread over the whole day. It is not a day to concentrate and sit quiet and c ontemplate, and fifteen minutes of that kind of non-activity. You have to make yourself work in a certain rhythm and be there, and not stand idly by. Always find something to do and, if your particular job is over, see that you can help someone else. Always try to remain active for this whole day. It's a very good experience almost to wear yourself out to give it really extra effort, something--sometimes. And you know that, of yourself, there's usually a point - or rather there are two - one is the FA where you start to contemplate if you are actually doing the right thing, and you should be doing it but, somehow or other, you can make up you mind when you say, yes, but I originally intended to, so I continue. That will give you the wish to go over into that second triad, but then you have the SI-DO, and many times that SI-DO is terribly difficult to overcome because it means that there is a certain finesse that is necessary that also should be attended to. And you should not be satisfied by just saying, well, almost it is done and now I have time to rest.

You can only rest honestly when you have reached the limitation of DO itself. Not necessarily going over into DO; you have to go between the SI and the DO, and that is a compact difficulty that is so concentrated that really it would require extra effort. It will come at the end of the afternoon. And don't stop; you can set originally the time. You can say, I will work like

that honestly until four o'clock, even if someone else wants to make it later. You can have a determination for yourself when you make your own law, and within that law you must remain honest with yourself. But sometimes when you keep on thinking about what is that law, you don't really know where to end or even sometimes where to start. At the same time, you have to learn that for your ~~xxxx~~ life, because there are many times certain things you want to do, and you have an idea that it ought to be done in a certain length of time which may be quite wrong. But also that when you do it, there may be a t times realizations that you don't want to continue. And that perhaps it is better to change. You must not change immediately. You must continue for a little while longer with what you are doing in order to give it the full benefit of your attention. And during that time, knowing that perhaps you will have to make a change, at the same time concentrating on what you are doing. Certain things will become clear to you so that you feel entitled to say, no, no further, this is enough. I you leave it ~~xxxx~~ hard-hearted, you will not reach the right conclusions. And afterwards you will regret it because you will always have an idea that perhaps you should have done something a little longer, and you didn't do it. And it will not be easy for you to live with it.

Finish all things you can do within a certain time limit. If you can set that time limit yourself, you are very lucky. Many times you cannot set it because you are dependent on other conditions, other people, other requirements, and you don't know enough about the time length that is necessary for you to be there. At the same time, you cannot change until you really know what to change into. And if you cannot make up your mind when you are in doubt, keep on going in the direction you are, because there is no reason to change that. If you had the reason, you wouldn't be in doubt. And it is true for small things like this afternoon.

When you really want to do the things in the right way, do it with all your heart. Do it with a firm intention of finishing whatever you can do within that what is given to you, so that then, when you do that, you know that afterwards you will not have any regrets. That is only a small principle and, you see, it's applied in a little bit of an afternoon on a Sunday, when we have a special task to fulfill. You have committed yourself to that task. You have to fulfill it. But in a much larger way, you commit yourself in your life to a certain task. When you come to the age of being able to distinguish what you have been as a youth, and young enough to acquire information, that then you come to a certain state in which you make up your mind you are going to live the rest of your life in a different kind of a way than just the acquisition of knowledge. you are going to expand, that you unwind the bobbinkandelnost. You are entitled to wind them up as much as you can, as much as your capacity will allow, like a spring, but then it is up to you to regulate that unwinding. And that becomes necessary for a person, to see how long his life can extend. And as long as his desire for wanting to live continues to exist, you have a reason for living. And moreover, if you are interested in your own life, and you want to live ti to the very end, sometimes that determination is not made by you. At the fact that you are still alive, means that there is something that has to be done, otherwise you would die.

I think one can live ~~learn~~ that way over a certain period. At year period When you have a birthday, a certain time when--which is pimporant for you, and repeats every year, certain things that you are interested in, ~~in~~ which will last only for a certain length of time. For instance, during the war, when one goes over and, let's say, works in Washington, you know it's going to end, you don't know when. But all during that time, the requirement was to concentrate in that effort and to do it whole-heartedly, until finally it was unnecessary

anymore. And then you can do something else after, then. This is a way I think that a person can consider his life in the relationships which he establishes, and all the time keeping in mind the final ending of what will be your SI-DO at the time you will die. Because if the aim is actually that what causes the impetus for wishing to live, you have to consider the time when you will not be able to do that anymore.

The length of time, as you have to spend it on Earth, belongs to this Earth. It is not of concern at the present time, how you are going to be when you are a spirit or a soul. That is always in the future and it is no concern, I say, because that what you have to do now on this Earth, is the requirement of this Earth demanding of you to take care of two things. One, the support of the world, that is, your world, ordinary unconscious existence. The other, the attempt for preparation for being able to live afterwards, without defining how you'll want to live. Don't have your eyes too much on heaven in the future. Bring heaven down to earth to mix it with the purgatory in which you live and, because of that, you will have a chance to avoid going to hell. One must consider one's life every once in a while, in these kind of periods in describing certain things that you accomplish, and then are finished with it, and then you are ready for the next. But don't go to the next until you are quite clear that that what you have done is really finished, to the extent that you are either capable, or to the extent that it is a responsibility for you which has been laid on yourself. In that way, you only think about ends as the beginning of something new, but you're not entitled to begin anything new until you have satisfied yourself for the period in which you happen to live.

What is it we want to do this afternoon? Ask that of yourself. What do you want to accomplish? How will your attitude be? Can you love it? Because it is for your sake that you are trying to work here in a group physically, with

a little bit of an aim to make this Barn a better place to look at, and as I ~~MX~~ said last night, I hope that you will have pride in working for it, afterwards looking at it, that you will remember the difficulties you were in while--

TAPE RUNS OFF*

Transcribed: Nick Bryce
Rough: Lenore Beach
1st Proof: Selene Roy M
2nd Proof:
Final Proof:
Final Type:

*Tape run-off checked against master tape by Mollie Wolfe.